"CONFESSIONS OF A MAGNETISER"

EXPOSED!

EXHIBITING THE

FOLLY AND FALSEHOOD

OF A RECENT PAMPHLET WITH THE ABOVE TITLE.

WITH

REMARKS, SHOWING THE FALSITY OF THE NOTIONS HITHERTO PREVALENT IN REGARD TO WHAT HAS BEEN DENOMINATED

"MESMERISM;"

AND GIVING THE OUTLINES OF THE AUTHOR'S

NEW THEORY OF MIND.

BY LA ROY SUNDERLAND.

"God made us, and we marvel at it."

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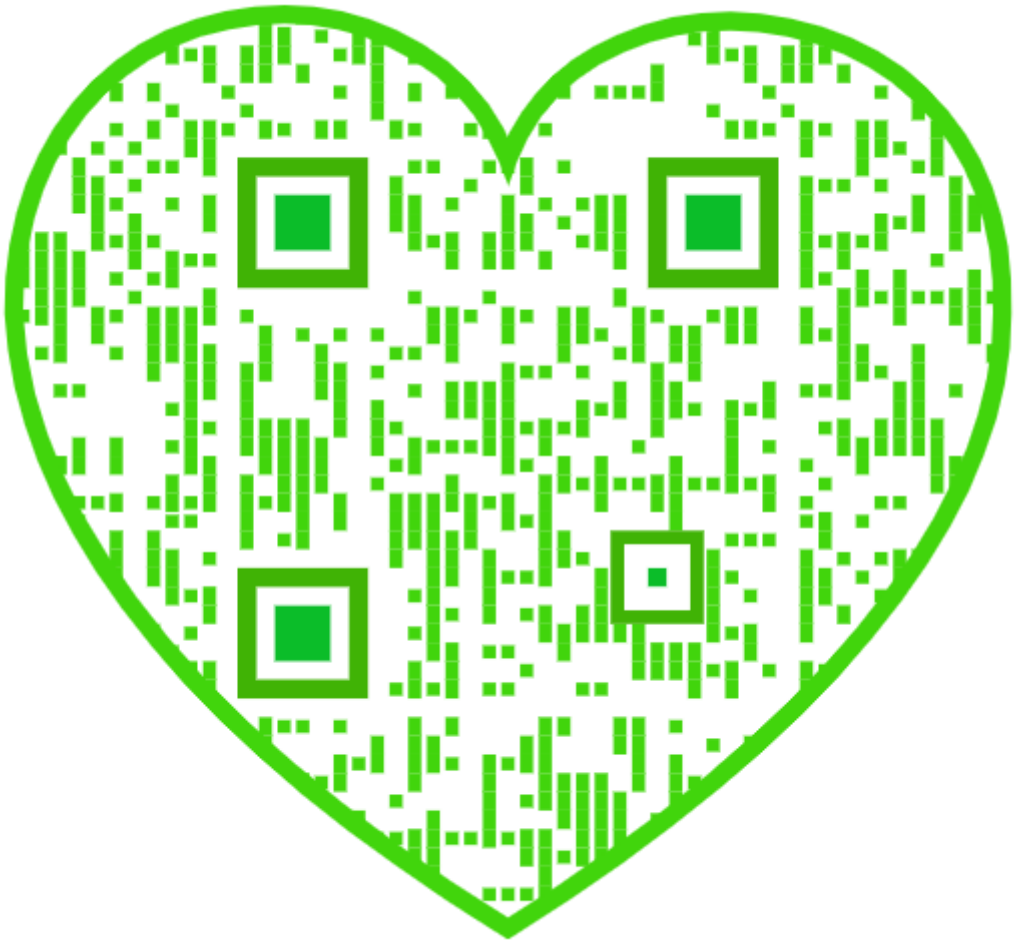

"CONFESSIONS OF A MAGNETIZER" EXPOSED.

LETTER I.

Boston, July 14, 1845.

Dear Sir,—As you requested, I have given the pamphlet purporting to be the "Confessions of a Practical Magnetizer," or "An Expose of Animal Magnetism," a thorough reading, and, but for your request, I should have thrown it aside, as utterly unworthy of a moment's notice. However, the reasons you assign, have, upon farther consideration, induced me to comply with your wishes in exposing the folly and wickedness of this *silly* publication. With you, I do not suppose, that it will be read by many intelligent people, of any class, nor that any one with a thimble full of brains, who *knows* any thing of the subject of which it professes to treat, would be likely to be deceived by its puerile details, as false and improbable as they so manifestly appear to be. But, the fact that this subject has fallen into disreputable and unworthy hands, like this one who dubs himself as a "practical" "*animal* magnetizer," that there is a vast amount of misconception and prejudice in the community generally, against the subject, and that this pamphlet will be likely to be read *only* by those who have not the means of detecting the falsehoods palmed off upon them by this writer, forces upon me the conviction, that, upon the whole, it may be best for me to "expose" the "humbugry" of this pamphlet, as worthless as it may be. The mass, we know, do not enter into a thorough investigation of the laws of mind, and hence it is reasonable to suppose, that most who may

read this production, will receive a vague impression that, if it be not strictly true in all its details, yet there *may* be something in the *thing* denominated "animal magnetism" which should render it disreputable or dangerous, according to the representations contained in this pamphlet.

In the notice, therefore, which I purpose to bestow upon this self-styled "practical *animal* magnetizer," you will perceive I have a two-fold object in view, — not merely to *expose* the folly, the *falsehood*, the *deception* and *hypocrisy* of this author, but in doing this, to set forth the real nature of that form of human *influence* hitherto most generally known under the name of "Mesmerism," and the useful purposes to which it may be applied. And in the sequel, I doubt not, it will be made to appear, not only how very unworthy of credit this nameless book is, and, withal, how *blameworthy*, how deserving of *censure*, the individual must be who could allow himself to resort to the publication of *such* a book, for the purpose of making money. We shall see with what a becoming grace this "*animal* magnetizer" tells us that he "had taken a most solemn oath" that he would never, on any account, receive pecuniary compensation for his "*animalizing*," and how much worse it would have been for him to have received pay for doing the *good* which he *tells* us he did, than it was for him to attempt to make money by the falsehoods which he has put forth in his pamphlet, under the *pretence* of exposing the humbugry of Magnetism.

If there by any *offence* deserving of severe reprehension, any which should expose one to the unmixed condemnation of the public, any for which the perpetrator should be made to feel *ashamed* and degraded in the estimation of the community, it is the publication of *falsehood* and *misrepresentation*, under the *pretence* of exposing "humbugry." The man who purposely deceives the public mind, who wilfully misleads those whom he assumes to teach, in matters that concern the character, the health, the happiness and lives of his fellow men, commits a *crime* as really deserving of punishment, as if he were to set fire to their dwellings, or shorten their earthly existence by furnishing them with a deadly poison, under the *pretence* of selling them wholesome food. Where is safety? Where is public confidence? How shall the mass, who have not the time nor means for acquiring correct information upon matters of philosophy, avoid the mischiefs of humbugry, when they are *humbugged* under the *guise* of attempts at *exposing* humbugry? And yet, how very much of this kind of deception we often see around us! A *quack* cries out against quackery! A pretended "Magnetic College"

is reported to have been formed by three or four persons, as ignorant of the true philosophy of what is called Magnetism, as they are of the Chinese language, and they tell us it is done to "*guard*" the public against imposition!" Public attention is called by advertisements in the papers, to what purports to be an "Expose of *Animal* Magnetism," by "A Practical Magnetizer," by which we are given to understand, that a credible person, thoroughly acquainted with what the most intelligent writers assume in relation to this subject, has written something which honest people would be enlightened in reading, but, on examination, it is found that this very pretended *exposure* is a *deception*, a *fraud* upon the public confidence, and a base *ruse* to make money, as mean and dishonest, and a thousand times more so, than if it were filched from your pocket. He who steals your money "steals trash," but he who is the means of deceiving you with regard to the *philosophy of your being*, and the laws of life, does you a greater injury and one which may cause you more misery than all the riches of earth would ever do you good.

LETTER II.

Boston, July 15, 1845.

Dear Sir,—Before I point out the contradictions and falsehoods of this writer, it may be necessary for me to premise, that, though for more than twenty years I have been a firm believer in that form of *human influence* denominated "Mesmerism," or "Magnetism," I have not been in the habit of speaking of it under either of these terms. Mesmer himself never put one person into a state of somnambulism. He operated by what is called the "passes," and with trees, ropes, bottles of water, wires, and many other things, by which he produced certain strange effects, like convulsions, but he never induced that state of *Coma*, more recently denominated "sleep-waking," and for this reason, it has always seemed to me very unsuitable to call this state "*Mesmeric sleep.*" The first instance of this sleep, in the days of Mesmer, was produced by Pysegar, and there is no evidence to prove that Mesmer ever induced any such condition, during the whole course of his operations. And, for a similar reason, I have not been accustomed, as you know, to call this sleep a "magnetic" state, or the influence by which it is induced, "magnetism." In the second volume of the Magnet, and also in my work,* I have given what is believed to be the true philosophy of this subject, and shown that there are no appreciable reasons for calling it "Magnetism," and least of all "*Animal* Magnetism." Those reasons put forth in my work, it may not be necessary, perhaps, to repeat here, but merely to say, that it seems always most appropriate, when speaking of new things, to use names the most expressive of their *true nature* and laws, and as this *influence* is universally acknowledged by all to partake of the nature of *mental* or *physical sympathy*, I make use of a similar

* Pathetism; with Practical Instructions. Demonstrating the falsity of the hitherto prevalent assumptions in regard to what has been called "Mesmerism" and "Neurology," and illustrating those Laws which induce Somnambulism, Second Sight, Sleep, Dreaming, Trance, and Clairvoyance, with numerous facts tending to show the Pathology of Monomania, Insanity, Witchcraft, and various other Mental or Nervous Phenomena. For sale by Redding & Co., No. 8 State St., Boston. Price 25 cents. It may be sent by *mail* to any part of the United States, subject only to pamphlet *postage*.

term, *Pathetism*, expressive of this philosophy, and to signify not only the AGENCY by which one person is enabled to produce *emotion*, *feeling*, *passion*, or any physical or mental effects, in the system of another, but also that SUSCEPTIBILITY of *emotion* or *feeling*, of any kind, in the subject operated upon.

You will, therefore, please to bear in mind, that when I use any of the ordinary terms, as "Mesmerism," or "Animal Magnetism," I borrow them from this writer whom I am reviewing, as a matter of convenience, and not because I either believe in the notions he puts forth about the "nervo-vital fluid," or would sanction the use of these terms when speaking of the functions and susceptibilities of the nervous system. During the last four years, I have induced a state of somnambulism, or what I denominate *hypnopathy* (sympathetic sleep) in more than fifteen hundred cases, and on more than thirty of these persons surgical operations have been performed, without the consciousness of pain. Through this influence, I have permanently cured numerous cases of insanity, and many other forms of nervous difficulty. Besides my work, before referred to, you well know, that for some two years I published and edited a periodical devoted expressly to this subject, and which afforded me unusual facilities for becoming familiar with operators in other parts of this country and Europe; so that I have had extraordinary means for knowing what has been done, and the views entertained in other parts of the world upon this subject. And to the above I may add, that for a number of years I have been in the habit of importing about every thing published in England and France upon this philosophy. Nor is this all; for some two years before I commenced writing or publicly lecturing upon Pathetism, I devoted my time, wholly, to a course of experimental study, in the investigation of the theories prevalent under the names "Mesmerism," "Magnetism," and "Neurology." At considerable expense, and in the use of *Electricity*, *Galvanism*, and *mineral Magnetism*, for years I was prosecuting my inquiries, for the purpose of ascertaining the real nature of this agency, so that I think it not unreasonable for me to suppose, that during this time, and with the facilities above referred to, I must have possessed advantages for arriving at the truth on this subject, which warrants the conclusion, that if I do not know as much about it as some others, it must be for the want of a well developed brain, and not for the want of time, nor expense, nor "experience," nor opportunities of finding out what it is.

The great difficulty with most whom I have known, or heard of, who have set up for "practical magnetizers" and public lecturers on this sub-

ject, has been, they do not seem ever to have experimented, at all, for the purpose of finding out the true nature of this agency. They have never attempted to test the truth of the old notions about a "fluid," and hence their want of a knowledge of the true philosophy of the nervous functions. A man, to excel as a mechanic, is under the necessity of devoting seven years, or more, to the study and practice of the "mysteries" of his art. But here and there we see men who do not know enough of the science of language, to tell what they mean by a "nervo-vital fluid;" men who have scarcely brains enough to originate or put two ideas together, and who positively could not give an intelligent description of any thing, yet such persons are often found announcing themselves as "Practical Magnetizers," or public lecturers on the "Philosophy of Life," and dubbing themselves as "Doctors," "Professors," and the like. Indeed, the public are beginning to take it as *prima facia* evidence of a *greenhorn* or a *sap-head*, when they see an operator announcing himself as "Dr. ——," or "Professor ——, from New York," or "Boston," or "Philadelphia," &c. &c. &c. Nor could we scarcely conceive of a greater display in the ludicrous, than when we see the names of these "Drs." and "Professors" exhibited on showbills, offering to "examine diseases" by a "clairvoyant subject," or to give a "Course of Lectures on the *sublime* science of *Animal* Magnetism!!"

To perform a few experiments may be a very easy thing. But this alone, and anon we have the *soi-disant* "Dr." or "Professor," giving lectures on a science more intricate, more difficult of attainment, a thousand times, than that of Mathematics or Astronomy. And yet, upon the mysterious functions of the nervous system, and the laws of mind, you will frequently find persons setting themselves up as teachers and "practical magnetizers," with the gravity of "an owl in ivy bush." And then comes the long harangue, as in the pamphlet before us, about the "nervo-vital fluid," the "will," the "passes," &c. &c. &c. And, last of all, comes one of these "Drs.," or "practical magnetizers," with a flourish of trumpets, begging the sale of his ninepenny book, under the pretence that he, more wise or honest than all the rest, had really discovered a cheat in the thing; but, being very *modest*, and detailing certain "*Animal*" propensities quite prevalent in his own heart, he is, of course, ashamed to put his name to it.*

* I think I could give the name of the writer of this pamphlet, and, as a matter of *curiosity*, I may do so, in another work I am preparing for the press, provided he will consent to have me add a chapter of his *real history*, as I received it from one who knows him well! It is an old proverb, "Follow not too near the heels of *truth*, lest she dash your teeth out."

He begins by telling us, first, that he narrates "facts," and secondly, that they "had all been experienced by the author." That he did "experience" the predominance of certain "animal" propensities, when "placed opposite a young and lovely female," and that he was *the* magnetizer who did *actually* "choose his wife among his subjects," we are bound to believe, from his own showing. But, that his gross ignorance of the subject upon which he puts himself before the public as a teacher, or that his strong "*animal*" propensities should pass and be taken for the true *philosophy of mind*, I cannot admit, by any means. The *guise* thrown over his attempt, is too thin to hide the deformity within. The merest novice might discover the ignorance and deception exhibited upon almost every page of this pamphlet, which, so far from exposing any thing objectionable in the *thing* about which he professes to write, exposes the *weakness* of his own head, and shows how utterly unfit he ever was to be a "magnetizer," and still more, how unsafe it was for any "young and lovely female" to be placed any where within his reach. Never were the words of the poet more strikingly exemplified than in the case of this self-styled "practical magnetizer:"

> "*Lust*, though to a radiant angel linked,
> Will satiate itself in a celestial bed,
> And prey on garbage.
> But *virtue* never will be moved,
> Though lewdness court it in the garb of heaven."

When a man writes a book of fifty pages, and publishes to the world that he never could sit "opposite a female," or come near to them, and especially that he could not look one in the eye, without having

> "Unlawful thoughts of many things,"

is such a man to be accredited, when he attempts to palliate his own crimes by affecting to show that every other man is like himself, and that every lady is precisely of the same character as those whose "eyes have closed" on him "in dreamy and spiritual affection?" Set him down as a weak-brother, "a practical" any thing but a teacher of the laws of mind. He may, perchance, be a good man, but ten thousand chances to the contrary. Beside "a young and lovely female" his heart melts like butter before the fire, and he is just silly enough to imagine every other person like himself. Such is this anonymous author, who comes before the public with his "Confessions!" and to

make them sell, sticks out his shingle as "a practical magnetizer," when the soft-head never put a person into a real state of somnambulism since he was born, probably; that he never put one person to sleep in *the manner* he describes, I know. The thing was never done in that way, never; and he but shows his ignorance in supposing (if, indeed, he does believe) the truth of what he says.

LETTER III.

Boston, July 16, 1845.

Dear Sir,—Nothing can be more evident, than that this "practical *Animal* Magnetizer" was deceived, if he did fully believe the truth of his details; and being himself deceived, of course he will deceive others just as much as they may confide in the truth of his statements. He says:

"I am one of those who believe that there is a certain *will* within the cultivation of every powerful mind, which may be so exercised over the dormant powers of another, as to render the person, for the time being, subject to the *wish* of the active agent."

The meaning here is, that *merely* by the *will*, without contact, or without *signifying* the *intention* to the subject, one person may overcome another never operated upon before, and throw him into a state of unconscious sleep! And, upon this assumption, this writer goes on to tell us of cases in which he says he induced the sleep *merely* by his *will*, where the persons had no suspicion of his design; and even he himself, he tells us, was put to sleep in this same way! Now, I pronounce this whole representation about the *will* a sheer *fabrication*, a *deception*, a *fraud*. A state of sleep was never induced in this way, that is, by the will, merely, where the person had *never* been operated on before, and when he had no apprehension, at the time, of what was going on. It would be a libel on the Author of our being to suppose such a result possible! It is what never was done, and what never can be done. Remember, *I am not, now, speaking of what may be done, by* the WILL, *without the patient's knowledge*, AFTER *he has been once operated upon, and the sleep brought on;* though I believe the sleep is scarcely, if ever, induced without the patient's knowledge, even after they have been put to sleep many times. I am aware, that operators have sometimes thought it was induced in this way, but I am certain they were deceived. But at first, I affirm, without the fear of contradiction, that without the patient's knowledge (and consent, direct or indirect,) no impression was ever made upon him by the mere *volition* of another.

And this writer's silly stories about his having put certain young ladies to sleep, merely by his will, and induced them to love himself or others, is a *farce*, a *deception*, of which any person may be easily satisfied by the trial. The truth appears to be, this writer wanted to make a show of an expose of something, and so he takes the old and long exploded notions about "a nervo-vital fluid," and the power of the *will*, and, fabricating a few silly cases, he pretends to have done by his *will* certain things, which he never did do, and which he could not do, if he would; and on the prejudice which generally has prevailed on this subject, he makes a show of great danger from "*Animal* Magnetism," as if his stories should be credited as the sober truth, by any intelligent person who might read them. How the sleep, when it *is* induced, is brought on, I may show in the sequel; but it is never produced, at first, without the patient's knowledge, by the mere will of the operator — NEVER!

This writer betrays his ignorance, again, when he assumes to dogmatize on the power of "sympathy," and represents that the subject in a state of somnambulism, "reflects the mind of the operator, or the person with whom he is in communication." This is true *only* in a very few, rare cases, and then only in a *limited degree*. Ordinarily, the sleep-waker has no conception of the operator's will, *except when it is expressed in words or signs*. This I know to be a fact. And hence it is manifest, that when this writer speaks of certain feelings having been manifested by the females whom he *says* he put to sleep, if he speaks the truth, he said or did something to excite those feelings, over and above what was necessary to induce the state of sleep.

Of course, our "Animal magnetizer" professes to be "honest." Hear him:

> "As I propose to be *honest* in this expose, I will frankly acknowledge, that when I found out the deception that had been practiced upon me, and in which I had been an innocent agent of deception to others, I did not do as I should have done. I was ashamed to acknowledge my error, being actuated by a false pride, which led me to cleave to *falsehood*, rather than acknowledge my error."

What, pray, was the "*deception*" practiced upon this confiding youth, this paragon of purity? It was not that "Magnetism" was not true; for, in the truth of this agency consists the whole *gist* of his book. It was not that he was not an "*Animal Magnetizer*" of the first water, for he tells us he "had loved a *hundred times*," and a hundred different females, and that he even procured his present wife by putting her to sleep and "willing" her to love him! In what, then, are we to under-

stand the "deception" consists? "O," says he, "there is vice to be *feared*, as concealed under the cloak of Magnetism!!" "Vice to be feared!" And how does this appear? Why, this precocious youth had so much of the "animal" himself, and took such frequent advantages of the *opportunities* which his *peculiar* process of "Magnetising" afforded him, to indulge his "*animal*" propensities, that he now comes to the wise conclusion to turn a penny by his depravity, in writing and selling a book on the subject! Nor will any one doubt, I think, for one moment, that if all men were like this writer, it would be better for physicians, clergymen, and all others, to be separated wholly from all intercourse with the fairer sex, "for fear that some vice might be concealed beneath the cloak" of the profession. He tells us he "had loved a *hundred times*, ay, and *with his whole heart*," while sitting "opposite young and lovely females," for the purpose of "magnetizing" them. No doubt of it. The "critter" has so much of the "*animal*" in him, that no one could doubt this part of his story.

The sickening details told in chapters 5, 6 and 7, about "Helen" and "Milton," though evidently fabricated for the occasion, show off the hypocrisy of this writer, to the life. He *feigned* a knowledge of physiognomy, and told the young lady whom he deceived, that it was "the only science that is not made the foundation of some humbug;" and this he told her while he was humbugging her, that very moment, and now he attempts to humbug the public by a most miserably written, silly story about it.

In chapter 3d, this wiseacre makes a number of false statements about myself, which shows his ignorance both of my theory and my manner of operating in my public lectures. His directions for causing the sleep by "a bow-knot of ribbon pinned to the wall," is given as a revelation of a great secret, just as if such a process had not been published in the Magnet years ago, and the explanation which he gives of it farther shows that his knowledge of the human mind, and the effects which one's own *attention* has upon his nervous system, is scarcely up to mediocrity. Indeed, the jumble he makes of effects produced in this way, and those produced (as he thinks) by the human will, is enough to show, that Mental Philosophy was unfortunate indeed when seized upon by this "*Animal* Magnetizer," — more so than the "silly women" whom he tells us he "led captive at his will," "laden with sins, led away with divers lusts." But, we are told, that "the *folly* of such shall be manifest unto all."

LETTER IV.

Boston, July 16, 1845.

Dear Sir — Having exposed the ignorance, falsehood, and humbugry of the pamphlet under notice, I will now give you a very brief account of the *rationale* of what has been known under the name of "Mesmerism," and, in doing this, I shall not only further show the falsehood of this pamphlet, but you will see, from my remarks, that I not only discard the old futile notions about "a nervo-vital fluid," but the objectionable method of inducing the sleep, by gazing the patient in the eyes, taking hold of the thumbs, and making the passes over the body. These mummeries were discarded, years ago, by intelligent operators in every part of the country, and they are now only resorted to by those who believe in the old notions of a *fluid*.

The greatest mistake made in relation to what has been denominated "Mesmerism," has been in viewing it as something essentially *different* from the *ordinary* influence which one mind has always been known to have over another. A correction of this misapprehension will put you upon the right course of investigation for ascertaining *what this agency or influence is*. Those who have produced certain results by what has been called "Animal Magnetism," have been most egregiously bewildered and deceived, by the assumption about a *fluid*, said to be eliminated out of one brain, by the will of the operator, into the nervous system of the patient. As I have sifted this question, I believe, to the bottom, and made use of every available means for arriving at the truth, it will not, perhaps, be thought strange that I should speak somewhat confidently upon this subject. It would not be possible to comprise any considerable outline of the course of reasoning which shows the futility of the old theories about a fluid, nor is this necessary here, as I have done what I believe to be ample justice to this subject in my book; and in another work, which I have in the course of preparation for the press, I hope to be able to shed still more light upon what is denominated Pathetism, or the "New Philosophy of Mind."

Before you can form an enlightened judgment of this influence, it will be necessary to have some knowledge of the *susceptibilities* of the

nervous system; and the identity of this system, with that aggregate of the nervous functions to which we apply the term, MIND. These preliminaries understood, then ask yourself this question: —

"*How, or by what laws, does one mind affect another, in the common concerns of life? Or, how does your own mind become affected, in any given state?*"

The true answer will give you the philosophy of *Pathetism*, or what has been denominated the "Mesmeric influence." The term "Human Influence" would be much better, because the influence by which I induce a state of Somnambulism, Trance, or Catalepsy, is precisely the same, and depends upon the same conditions in the mind of the patient and the operator, that allows of any sensation or emotion brought on by any thing said, or done, for the purpose of producing any results.

Pathetism, then, includes all that is peculiar to a feeling of *sympathy* or *antipathy*, *joy* or *grief*, *mirth* or *sadness*, *love* or *hatred*, *pride* or *humility*, *adhesiveness* or *aversion*, *health* or *disease*, *sleep* or *wakefulness*, when these states are brought upon one person, by something said or done by another; or when these states come on through the *mind* of the patient, without any design of a second person to induce them.

Hence you will see upon how many different things, states, conditions, circumstances, motives, &c., the results you may attempt to produce will depend. The age, sex, temperament, health, state of the mind at the time, are all concerned, and must be taken into the account, in determining the amount of influence which one may be able to exert over another at any given time. But, as I have already stated, NOTHING can be done, at first, without the patient's knowledge and consent — *nothing at all*. Hence this great bugbear, conjured up by the "Animalists," vanishes "into thin air."

Nothing, perhaps, would tend more to demonstrate the falsity of the hitherto prevalent notions about a *fluid* in the production of the phenomena current, under the term of "Mesmerism," than an examination of the infinitely *diversified* effects alleged to have been produced by this influence. Out of the tens of thousands of subjects operated upon, there have never been found any two who were affected in all respects exactly alike. At first view, to be sure, a superficial observer might take these discrepances as so many evidences against the reality or utility of the *thing* under notice. This, however, would not be the wiser course; the same objection might be brought against the treatment of disease by medicine. There is, really, just as much uncertainty in the anticipated results of medicine, just as much want of agreement among the medical

faculty, and far more, than has ever prevailed among the advocates of "Mesmerism."

The difference in the results of this influence do not prove that no results are actually produced, but they do prove, that they are not resolvable into the laws which we know to be peculiar to magnetism or electricity. In my work, I have entered somewhat in detail, into the examination of this question, as to the *medium* of communication between mind and mind, and to that work I must refer all who wish for further information upon this feature of our subject. I have been much gratified, in reading four very interesting papers, in the London Lancet, re-published for April, May, June and July, 1845, bearing directly upon this point. They were written by Dr. Charles R. Hall, of the Royal College of Physicians, London.* The Dr. has, evidently, never been considered favorable to what has been known under the name of "Mesmerism," as he does not seem to have been either a believer or an operator; but the information he has given in his papers on this subject, I venture to say, will tend more to settle the question as to the real *nature* of this influence, than any thing which has been previously published in England; and it is to be earnestly hoped, that the friends of this science (for so it is getting to be called) will profit by the papers of Mr. Hall. The following are the conclusions at which his researches have brought his own mind. He says:

"Of the alleged results of the Mesmeric process, I believe there are,

"*Proved* — Quietude, composure, sleep.

"*Probable, but requiring confirmation* — Traction, convulsion, heightened sensibility, diminished sensibility, double convulsions.

"*Possible, but not very probable* — Insensibility to severe pain, for any given length of time, at pleasure.

"*Impossible, as far as any thing can be so* — Clairvoyance, intuition, community of thought, involuntary and complete subjection of mind to the mesmerizer.

"And, lastly, I believe, *that we have not a shadow of evidence in support of the existence of any new agency, whether designated Mesmeric, Magnetic, occult, or by any other name.*"

With the exception of his doubts on the question of clairvoyance, and a *modification* of what he denies as to the "community of thought," and insensibility to pain, you will perceive that Dr. Hall has but reiterated

* On the Rise, Progress, and Mysteries of Mesmerism, in all ages and countries."

the views published by myself years ago. It does not appear, that he had ever seen or even heard of my theory; but it is gratifying to find that an opponent, when writing upon this subject, and especially, one who had taken as much pains to inform himself, as Dr. Hall has done, should come so very near to admitting the whole truth. Indeed, it would hardly seem possible for any believer in "Mesmerism" to read the quotations he has made from a vast number of writers upon this subject, and not come to a similar conclusion with respect to the non-existence of any *new agency*, in the production of what are denominated Mesmeric results, or any such agency as "Mesmerists" have supposed, under the names "Magnetism," or a "nervo-vital fluid."

In speaking of "Mesmerism" under the terms of an "agency," the mind is apt to be misled; because this gives the idea that it is something separate and distinct from the mind itself. But this is *the* error to be removed, before we can arrive at the truth of this subject, as you will see more plainly on examination of my theory. The results produced by "Magnetism," *always depend upon the state of the patient's mind, and not so much upon the process adopted to induce them, nor upon the mere* WILL *of the operator*. The operator, therefore, who is the most acquainted with the human mind and the nature of its susceptibilities, the conditions of the nervous system, upon which mental manifestations depend, will succeed the best, *cæteris paribus*, in producing any given results. He will be able, of course, to adapt his process of operating to the occasion and condition of the patient, for the purpose of bringing about the right state of mind. The mind depends upon the state of the nervous system, *always*, and they reciprocally affect each other. A change in the condition of the nervous system produces a change in the mind, and a change in the state of the *mind*, made through the external senses, or by any other means, produces a change in the nervous system. Medicines, when taken into the stomach or applied to the surface of the body, operate upon precisely the same susceptibilities of the nervous system; and hence it is that medicine produces no change in the dead body, and sometimes it produces no change in the living body, owing to the condition of the nervous susceptibilities when it is taken. In cases of insanity, the ordinary symptoms of some diseases do not appear, and the ordinary methods of medical treatment produce no effect, owing entirely to the state of the patient's mind, or the changed condition of the nervous susceptibilities.* A knowledge of these facts is of

* For evidence of the truth upon which the above statement is made, see the London Lancet for October, 1844, re-published *Jan.*, 1845, p. 17.

the utmost importance in the treatment of disease, and especially in cases of insanity.

But you ask me, if there be not danger, after the operator has induced a state of sleep, and got the patient under his power? I answer: —

This state is never brought on, nor this "power" obtained over a patient, *suddenly*, nor in a short time. The man who assumes to be able to put a woman to sleep without her knowledge, or against her will, the first time trying, and above all, to make her change her feelings towards him, as is represented in the pamphlet under notice, is *deceived;* and when he publishes such trash to the world as is here put forth, I do not hesitate to pronounce him a deceiver, utterly unworthy of any confidence at all.

The only objection which could, justly, be brought against this subject, or agency, is this: the intercourse necessary to bring on the sleep, affords a vicious man extra *opportunities* for working upon the affections of his female patients; and, after he has gained their confidence, and produced a state of feeling in them *congenial with his own*, then he *may* injure them. Hence it will be seen, this objection does not lie against *Pathetism*, *per se;* not against the influences which one mind has, in the nature of mind, over another, in given cases, but, against affording a certain class of persons *opportunities* for winning the affections of females. Precisely the same objection will lie against the professional services of physicians and clergymen; though it is admitted, that the access which a "Magnetiser" is allowed to have, generally, to the mind and feelings of his female subjects, afford him greater facilities for controlling their susceptibilities than most other persons have; and, *on this account*, patients should exercise the more *caution* in permitting operators to experiment upon them. If there were any real merit in this writer's pretended fears and cautions, it would be merely borrowed from Deleuze and others who wrote upon this subject before he was born. Indeed, scarcely any writer can be found, but who has re-echoed the same *cautions*, in which the real danger has been distinctly pointed out. The following is from the Magnet, published long before this writer, whom we are now castigating for his "Animalisms," committed the depredations on female innocence so unblushingly told in the pages of his pamphlet: —

"That some subjects, after they have been *frequently* operated on, may be made to obey the will of the operator, cannot admit of any doubt. I do not say, that they can be *willed* to do things that are disa-

greeable to them, but they may be made willing to do many things they could not be made willing to do in the normal state. And hence, it should be known, that the person who submits to this process by another, of whose *health*, *character*, and other *necessary qualifications* he is not well assured, runs a hazard far more dangerous than the patient who merely swallows the nostrum of the quack, of whom he knows nothing; and that just so far as this operation is successful, just so far he *may* receive the *impress*, as it were, of the operator's *heart*. The *mental* disposition of the latter has much to do with the *impression* made on the person who is put into the hypnopathic state. Of this fact I have had numerous *demonstrations*, which leave no room for the shadow of a doubt. All therefore should understand what results *may* follow, and those which *do always* follow, the influence which is exerted upon them by pathetism. That influence may, and should be good, and nothing but good; but this will depend, of course, upon the health, skill, and *motives* of the operator."

I say, upon the MOTIVES of the operator, and the same remark might be made, whatever might be the professed object, or the process adopted for accomplishing it. If a man is disposed to do what would result in the injury of any body, he would find the means if he could, for accomplishing his object, and he would be sure to use the means if they were furnished at his hand.

This writer alludes to others besides himself, who have trifled with the affections of confiding females, under the guise of "Animal Magnetism," and some of whom, in this city, have committed crimes, which, if tried before the proper tribunals would result in their confinement in the State's Prison. All this is admitted, and it is equally well known, that the characters of those persons were notoriously bad before they had any thing to do with this subject; and the public papers teemed with cautions against one of them more than twenty years ago, as a base villain and imposter; and now whose fault is it, after the public has been so frequently cautioned against him. if he should succeed in the ruin of one or a dozen females who have fallen in his way?

I have spoken of the *opportunities* which the old process of "Magnetising," as it is called, afforded for working upon the feelings of female patients. These are increased by staring in the face, and passing the hand over the system, practices which I repudiated years ago, and which have been discontinued by every operator of any intelligence throughout the country. There is no need of those mummeries, and as they are

highly objectionable on other grounds, as I anticipated years ago, they have been continued only by a few "animalizers," like this one before us.

The state of somnambulism may, at first, be induced by almost any process which is not disagreeable to the patient. As good a way as any is, for the operator to stand behind the patient, or by his side, while he places his hand upon the top of the head, and over the forehead. The patient should be directed to close his eyes, or keep them steadily set, till the attention is *immovably fixed* upon the sleep. The sleep will come on just in proportion to the fixedness of the patient's *attention*, without any passes, or efforts of the operator's will.

A few puffs of air in his face, or slight pats upon the back part of the head, will be sufficient to restore him to his normal state. Thus, when you have dispensed with the old process of *pawing* and *scraping* over the bodies of your patients, and discarded the absurd and preposterous notions about the power of the "will," we have removed the foundation of every reasonable objection which has ever been suggested against the practice of Pathetism in the cure of disease.

After the sleep has been once induced, and the susceptibility of the patient sufficiently excited, the sleep may be induced by the mere direction of the operator, and removed in the same way.*

In these remarks, of course, I say nothing of my manner of producing results in my public Lectures, as that is still more peculiar to my *new theory of mind*, and I am confident it never was adopted by any other Lecturer, in any part of the world, till after the publication of the Magnet, and the papers had given accounts of my having induced the sleep in my public Lectures, in the cases of strangers whom I never had seen before, and without contact, or the passes, or any particular efforts of the "will," so called. But, since the accounts of my Lectures were published, I have heard of numerous attempts at imitation of my manner, and some have even gone so far as to issue verbatim copies of my handbills, and in Lowell, Nov. 27, 1843, one of these imitators procured Messrs. Norton and Bellows to print an exact copy of my bills, with *my own name in it*, including some of the newspaper notices of my Lec-

* It has been common for some Lecturers to advise persons indiscriminately to practice or experiment with this influence, and from which many mischievous results have followed. It should never be undertaken without a thorough knowledge of its laws. For "Practical Directions" and rules for operating, see the book entitled "Pathetism," before referred to.

tures!! These counterfeit bills were posted about the city, but before the time for the lectures, the lecturer was missing.*

* A copy of that counterfeit bill now lies before me. I have another counterfeit of my bills, got out in the city of New York, by one W. C. Tappan, dated Sept. 23, 1843. I arrived in the city that very evening; but Mr. Tappan cleared out without giving his lecture. I have heard of other instances of the same kind, but the most glaring instance of an attempt to appropriate some things peculiar to my theory, have been made by a man by the name of Grimes. The monstrous blunders committed by this man, I have exposed in another work, now ready for the press. His true character may be inferred from the following fact, which I have upon what I believe to be good authority. When he had a bust taken of his head, he caused the sculptor to *raise* the organs of *conscientiousness* in the bust, so as to make them larger than the organs actually were in his head!! This *ruse* is much like one practised by a man now living in Edgartown, Mass., who bears the reputation of a *miser*, but when I was in that town, a few months ago, I saw a superb and costly monument, which he had actually caused to be put up in the grave yard, on the spot where he is to be buried; and an inscription upon it lauding his character for *benevolence* in the highest terms!

CHAPTER V.

Boston, July 17, 1845.

Dear Sir:—Although the author of this pamphlet affects to deny, and even to ridicule what has been denominated "clairvoyance," it will be seen that he does, nevertheless, admit the existence of this power, and, even to a greater extent than what is assumed by most persons who profess to believe in it. He goes so far as to say, that, ordinarily, subjects when first put to sleep, even, will be able to tell the *thoughts* of those with whom they are in communication. This I do not believe. What he thus affirms of subjects, as common, is very seldom developed, in any considerable degree, even after they have been experimented upon for a length of time.

In my previous writings on clairvoyance, years ago, I resolved this power into what has been denominated *instinct;* and since that time, I have been confirmed in this conjecture, beyond all doubt. An *instinctive* action is one which is performed, independent of the external senses; it results neither from observation nor experience; and is perfect from the first, and not susceptible of any improvement. Hence we notice those animals, as man, for instance, which are accustomed to use reflective faculties, are guided the least by *instinct.* And those which have no reflective faculties, are guided alone by this sense. Hence we find it the most developed in man, when the external senses are suspended, as in natural or induced sleep. That there is a *sense* in man, which often perceives the presence and qualities of things without the use of either of the external organs of sense, we have the testimony of the highest medical authorities to prove. The following remark is from the celebrated Dr. Good:—"We occasionally meet among mankind, with a sort of sensation altogether wonderful and inexplicable. There are some persons so peculiarly affected by the presence of a particular object, that is neither seen, tasted, heard, smelt or touched, as not only to be conscious of its presence, but to be in agony till it is removed. The vicinity of a cat not unfrequently produces such an effect, and I have been a witness to the most decisive proofs of this in several instances."

Indeed, no intelligent physiologist doubts the existence of this power; and works on mental philosophy frequently detail *dreams*, which are to be accounted for only by the existence of this mysterious *sense*. I have found persons, who could exercise it in a remarkable degree, in their normal or waking state. Letters put into their hands have been described by them with astonishing accuracy, and sometimes they will tell the nature of medicinal drugs, when enveloped in wrappers, merely by holding them a few moments in their hands.

I have had numerous demonstrations of the clairvoyant power, and in a vast variety of ways, so that, I am just as certain of its reality as I am of any other function of the nervous system. But, at the same time, I feel bound to declare, that I place little or no confidence in most of the stories which are told, under the name of clairvoyance, as the circumstances under which this power is said to have been developed are not such as to secure an intelligent conviction of its reality, or to make it sufficiently evident that the operators and the subjects were not in some way deceived, in regard to many of the particulars making up the case.

As to the examination of disease, and prescribing medicine by a clairvoyant, it may be sufficient for me to observe, that I have never, professionally, examined diseases in this way, for the very good reason, that I believe I can give the diagnosis, myself, better than any clairvoyant, though I would not hesitate to give any person who might consult me, the satisfaction of such an examination, *if it were preferred*. With a few exceptions, however, I must admit, that, as this business is carried on, I have but little confidence in it. The subjects and operators may be divided into two classes :—

1. Those who are natural somnambulists and clairvoyants, who have fallen into this habit spontaneously. Some of these I have known who have given the true diagnosis, and their prescriptions have resulted in as many cures as you could affirm in favor of any of the patent medicines, or, indeed, of many of the "regular faculty."

2. The other class, are mere *imitators*. The subjects are put to sleep, and, without having any instinctive faculty for detecting disease, they are pressed into the habit of examining and prescribing, as a money making business. And, some of the medical faculty have led the way in this kind of examinations. It is but a short time since I saw the advertisement of one of them, inviting invalids far and near, to come to his office, and, as it were, have their fortunes told; but, said

he, "you must not wear silk," because his subject could not see through silk! What nonsense!*

The extreme into which many of the "Drs." and "Professors" of the science have carried this business of examining disease, prescribing and selling medicine, has completely overdone the thing, and disgusted intelligent believers in this disputed power. Indeed, how could it be otherwise, when ignorant persons carry individuals about with them for examining the sick "in a state of clairvoyance," whose subjects were never in a sound state of sleep! And then, again, when they resort to *collusion* with the clairvoyants, as I know some have done in this city! I lament this state of things, but do not see how it can be prevented, unless the friends of this science unite in setting their faces against these abuses. Truth should not be made to suffer, because unworthy persons do, sometimes, set themselves up as its advocates; and it does seem to me to be a great injustice when this subject is made responsible for the badness of character, in those cases where certain individuals were notoriously infamous before they had any thing to do with it; and also, when worthy intelligent persons are hindered from doing the good they might, because the ground is so extensively occupied by incompetent operators.

3. And, then, there are difficulties in the way of the best subjects who undertake to examine disease. They are not always in a good condition—the ignorance of those who operate upon them, and the fact, that this power does not last long, in the best cases; indeed, it may become exhausted, or interrupted in a few days, beyond the possibility of recovery.† And, in such cases, ignorant operators may keep up a course of examinations long after the power is gone.

The same remarks might be made upon lectures, and public exhibitions of the old process of *pawing* and staring subjects in the face.

* Out of some fifteen hundred persons whom I have put to sleep, I have not found one who was *spontaneously* affected with *silk*, or any metallic substance, according to what has been assumed by the "*Animal*" Magnetisers, in relation to these conducting or non-conducting substances.

† "I say, "possibility of recovery," though I have restored it in two cases. One was a lady of one of the regular medical faculty in this vicinity, and a very interesting case it was. She soon after went to Dr. Buchanan, who was then in this city, and though she was one of the most susceptible subjects I ever saw, the Dr.'s "*neuraura*" made no impression upon her. This was one of a number of similar cases in which the Dr.'s "*neuraura*" was found incapable of affecting highly susceptible subjects upon whom he tried his experiments.

For, while there are a few intelligent, and truly worthy persons engaged in this business, there are many others who, for whatever else they may be qualified, are certainly not fit for public lecturers on the Science of Human Life. Some of them I have known who have experimented upon persons who were never asleep, and they themselves did not know enough to tell whether their subjects were asleep or not! And their manner of lecturing [!] and experimenting, of course, must tend to prejudice well informed people against this subject, and lead them to the conclusion, that though the thing itself is true, and may be made the means of great good, yet there has been, in some instances, a vast deal of humbugry mixed up with it.

But there is one remark which I would make for the consideration of such persons, in relation to the abuse of this power; it is this,—*every thing that is true, is liable to be abused just in proportion to its importance, and the want of information, or honesty, in those who have the management of it.** Hence the necessity of information upon this subject. Let the community be informed; let all know what it is, and how one mind may, under certain circumstances, influence another; and no one need be injured any more by this science, than they are by religion, or the practice of law, or medicine.

* "I doubt not, that in regard both to Phrenology and Mesmerism, the grand principle will prove true, that the more ominous of evil any branch of knowledge seems to be, in its incipient state, the more prolific it will ultimately become in illustrations favorable both to morality and religion."—*Dr. Hitchcock, President of Amherst College.*

LETTER VI.

Boston, July 18, 1845.

Dear Sir, — Pathetism comprehends the science of mind, the knowledge of the nervous functions, the science of human life. And a knowledge of this subject will enable us to account, in a rational and satisfactory manner, for every thing peculiar to the constitution of man, every thing in relation to those extraordinary mental and physical *phenomena* peculiar to *Sleep*, *Dreaming*, *Trance*, *Second Sight*, *Witchcraft*, *Insanity*, and those curious *sympathetic imitative* results produced among the *Hindoos*, *Mohammedans*, *Anabaptists*, *French Prophets*, *Roman Catholics*, *Shaking Quakers*, *Mormons*, *Methodists*, and other *sects*, which have by ignorant fanatics been thought superhuman or miraculous. And from which it will be seen, that it claims the serious attention of all who wish to understand the *philosophy* of Human Influence.

The new theory of mind, or what I believe to be such, I published in my work, before alluded to, some three years ago. It was, I believe, the first ever issued in the English language, in which an attempt was made to show the falsity of the opinions hitherto prevalent, in relation to the agency of a fluid in the production of the results peculiar to a state of induced somnambulism. And, though it was written in considerable haste, amidst a pressure of other arduous duties, and was, in fact, a mere outline of my views, yet the reception it has met with has abundantly confirmed me in the conviction, that the theory advanced and advocated in its pages, is destined to prevail just in proportion to the attention which intelligent, unprejudiced operators may, from time to time, give to the investigation of the subject. Not a single case has come to my knowledge, where any one of common information has given my work a candid reading, but it has resulted in an admission of the truthfulness of my theory, and among professional gentlemen, especially, not excepting many of the clergy, the philosophy

of the mental functions, explained in that work, has been received with a favor which very much encourages me to hope that the time is not far distant when the great mass, the world over, will be found to agree in the true science of mind.

Since its publication, I have seen enough to confirm me, also, in the apprehension I expressed, years ago, that this subject had nothing to fear one hundredth part so much as the injudicious handling of operators. To read the assumptions put forth in the advertisements of some of these persons, would be amusing indeed, were it not for the importance of the subject, and the disgust one is forced to feel, on witnessing the exhibitions of such unpardonable ignorance. Nor can it be denied that a part of this blame does, unquestionably, belong to professional men, to those whose education and opportunities, in other respects, have fitted them, more than others, for the investigation of human physiology. Had they taken hold on this subject, as they might and should have done, instead of treating it with ridicule, long ago it would have taken its place among the positive sciences, and nothing would have been left for feeble intellects to do, but to receive the benefits which this science would have afforded them. But, unfortunately, it has so happened, that, while many physicians and clergymen have been convinced of the truth of Pathetism, they have been prevented from suffering themselves to be identified with it in any way, merely from seeing it handled by so many incompetent minds. This is a great inconsistency, to be sure, but it is one of which we but too often find even many good men guilty, in other relations besides those they sustain to science. From these facts, however, we learn some of the laws peculiar to the human mind, and see how it is that truth prevails, notwithstanding the numerous impediments thrown in its way.

But few efforts have been made, during the last two years, in this country, to keep alive the old notions of a *fluid*. As far as I am able to judge, the theory advocated by Dr. Buchanan, under the name of "Neurology," has made no converts, and even the Dr. himself, I believe, has ceased to advocate it; and the few who embraced it, on its first presentation to the public, have, as far as I know, without a single exception, given it up, as indefensible. In my travels through the different States, I have, now and then, met with a pamphlet pretending to some new development of the old notions first put forth by Van Helmont, in Germany, more than two hundred years ago, but I have seen nothing in the form of fact or argument which confirms the truth of those notions, in

the least conceivable degree, while my own opportunities for observation and experiments have been increased a thousand fold, and have abundantly confirmed me in the truth of the following

THEORY;

FIRST PUBLISHED IN MARCH, 1843.

I.

That *Animal Life* consists in *two alternating forces*, which control matter, including Electricity and Magnetism. The alternations of the *vital forces* carry on a series of *revolutions*, which perfectly correspond with the *alternating forces*, or *states* of every thing else in nature, and hence we have *sleeping*, *waking* — *cold*, *heat* — *motion*, *rest*.

II.

That these *vital forces* give those *qualities* to the body which constitute a *sympathetic system*, and render all its parts *susceptible* to an *influence* from every other part, organ, or entity, between which and the different organs or parts of the body, a difference in quality or function is found to exist.

III.

The effects produced by these *alternating forces* depend upon certain *connections* or *relations* which different parts of the body or different substances, or entities, sustain to each other.

IV.

That the nature of these *relations*, between two or more substances, organs, or entities, depends upon the *difference* or *likeness* in their *qualities* or *functions*, and the difference in the *nature* or *qualities* of things depends upon the balance of power between the two *alternating forces*. This accounts for the difference in the *susceptibilities* of different persons, to be *influenced* by any given substance or agency which is brought into a *relation* with the *mind*, or any part of the body (as the stomach) for the purpose of bringing about a change.

V.

That a peculiar *connection* between two entities, organs or substances, which differ in certain *qualities* or *functions*, produces a *positive relation*, or the law of sympathy. A connection between two which are precisely alike, produces a *negative relation*, or the law of antipathy. And, where bodies or substances are brought together which do not come up to a certain degree of difference, in quality or functions, a *neutral relation*, or a state of *apathy*, is the result.

VI.

This *law* of *duality* and *contrariety*, in the *alternating forces*, prevails in the *nature of things*, and, of course, in the CONSTITUTION OF MAN, and the organs through which *mind* is manifested. Hence, as there are *two forces*, so there are two perfect parts (so to speak) to one human body; two eyes, two ears, two hands, two feet, &c., and TWO ENTIRE BRAINS, which *may*, and often do, act independently of each other. The *brains* combine the different *mental organs*, which not only exist in pairs, but in groups, or families, in each brain; and the pairs and groups are balanced by other pairs and groups, whose functions are *directly opposite*. On the due development of these *normal relations* does *consciousness* and *mental power* depend. For, when they are deficient, or become disturbed or exhausted, the results appear in *the states of the mind*, such as *idiocy*, *monomania*, *insanity*, and *sleep*. When the normal sympathetic relations are disturbed between the two brains, or the cerebral organs and the nerves of motion or sensation in other parts of the system, the results are shown in apoplexy, paralysis, and other physical or mental irregularities.

VII.

The *cerebral system* possesses the power of *sensation*, or *perception*, without the use of the external senses; and when this power is exercised without these senses, and also without any dependence upon observation or experience, it results in what we denominate INSTINCT, or *clairvoyance*. The aggregate of all the mental faculties, when manifested through the external senses, constitutes *mind*. The mind is *identical* with the cerebral or sympathetic system, and hence they reciprocally act upon each other. The latter is the *medium* through which the *emotions* and *volitions* of MIND are manifested, and through the same *medium* all its impressions are received.

VIII.

By establishing a *positive relation* between two persons, the mind of one may thereby control the *susceptibility* of the other; or by applying the hand of one to any part of the other, different mental and physical changes may thus be produced. Hence it follows, that the only influence extended from one mind or body to another, depends upon the kind of *relation* established between them, and the same is true with regard to any influence felt by the living body, from any other cause.

IX.

A positive relation is kept up, between the vital organs and the substances on which the system depends for its nourishment, such as air and food, and, also, by the different functions of these organs; and upon the proper balance of all the different relations depends the health and vigor of the body. Their disturbance produces disease, and their annihilation, death.

X.

The muscles, limbs, and organs, are controlled by the brain on the opposite side of the body; that is, the right brain corresponds with the left side, and the left brain with the right side, and the muscles are moved through these relations, which exist between different portions of the same muscles, and also, between these and the sympathetic nerves, through which the mind operates. From which it follows, that there is a *reciprocal* influence between the different nerves and the other organs of the entire system; and hence it is, that the state of one organ, or part, is changed by the state of another, with which it is in positive relation.

XI.

These sympathetic relations exist between the *mental* organs and the nerves and muscles of the face; they shape the features, and thus lay the foundation for all that may be known of Physiognomy; they give the contour to the entire system, so that relations may be traced between all the mental and physical developments; and from corresponding points of sympathy, throughout the body, the different cerebral organs may be excited and controlled by those external agencies, between which and the *susceptibility* a positive relation has been established.

XII.

The positive and negative *relations* are controlled, in certain cases, by the mind; so that the system is positively or negatively affected according to the *mental apprehensions*. In the same way relations may be created, or transferred from one substance to another. When the mind has been once impressed to a certain degree, from a mere *apprehension* of an influence from any cause, it takes *cognizance* of this *relation;* and in cases of *high susceptibility*, it does sometimes either create, or transfer it from one substance or agent, to another; and hence the system is affected precisely according to the *anticipations of the mind*, and not according to the real qualities of those things to which the relation has been transferred.

XIII.

The various *vital*, *organic*, and *mental functions*, are carried on by these different relations; and from which it must follow, that upon the latter does the *healthfulness* and *integrity* of the former depend. And by applying those agencies which change these relations, we may increase or modify the mental or physical powers, and thus the *five senses* may be *transposed* and concentrated entirely in the *sympathetic system;* or they may be wholly suspended, or even controlled by the sympathetic system of the operator.

XIV.

It is a universal *law of nature*, that *positive* results are produced by a relation between an agent, and a subject, or two or more substances, brought into *relation* with each other. It is only by establishing a connection between *two* things, or forms which differ in quality, that a positive result differing in quality from either of the two is produced. This is the *first law of Pathetism*, and from which we see how it is, that one may not be able to produce the same effects upon different persons.

The vast number of experiments which I have performed, confirmatory of the truth of the above *theory*, have been of every possible variety, and have been performed under those circumstances which have afforded me the best advantages for determining the true nature of this *influence*, as to whether it is a *fluid*, eliminated out of one brain and received into another; or, whether it must not be resolved into the rela-

tions of things, and the laws by which the *Great First Cause* has determined they shall be governed.

The laws above described do obviously exist, and we daily observe their results, and hence there is no necessity for attributing the *phenomena* which occur, connected with the *human mind*, to remote and extraordinary causes.

I have found every imaginable variety of temperament and susceptibility, necessary for the production of all those results, from which the nature of this influence alone could be determined. Besides the thirty cases of surgical operations on the persons whom I have rendered insensible to pain, and the scores and hundreds of invalids whom I have entirely cured or relieved, in New York, Boston, Providence, Lowell, New Bedford, Bangor, Portland, and many other places where I have lectured, among which I may mention some twelve cases of insanity, which I have cured by my new process of impressing the nervous system. To state each case in detail would require more space than could be given in this letter; nor does it seem so necessary, as these cures have been effected in my public lectures, on persons who attended them for this purpose. Among these cases the following may be mentioned:—Tic-doloroux, Spasms, Neuralgia, Chorea, Rheumatism, Sick Headache, Paralysis, Insanity, Cholera Morbus, Stammering, Epilepsy, Monomania, Deafness, Fits, Hysteria, Loss of Voice, Hypochondria, Toothache, Want of Sleep, St. Vitus' Dance, and Blindness, besides numerous Congential Difficulties, and bad habits, such as the use of Tea, Coffee, Tobacco, and Intoxicating Drinks.

In this respect my lectures have, certainly, as far as I know, been distinguished from those of any, and all other persons, who have attempted to call public attention to this subject. It has been my object to make them of practical benefit, not merely to exhibit those phenomena by which the truthfulness of my theory is demonstrated; but, also, to show the useful purposes to which this agency may be applied, in the relief of pain, in developing the laws of mind, in explaining the nervous functions, and in accounting for many strange mental conditions, hitherto considered supernatural. How far I have succeeded in these efforts, the thousands must judge who have witnessed the results of my lectures, in different parts of the country, as well as the numbers who have professed to be, personally, benefitted by them. There is but one drawback on the pleasure which the contemplation of these results affords me, and that is, the state of feeling which my success seems to

have produced in the minds of a few other operators, as if the world were not large enough for them and me. A very few, also, of the medical profession have been stumbled, in perceiving that I have succeeded better in curing some of the worst forms of nervous disease far better without medicine than they were ever able to do with it. A still larger number of the profession, I am happy to say, have, after attending my lectures, candidly avowed their belief in Pathetism, and not a few of them have been quite successful in the treatment of disease by this influence alone.

LETTER VII.

Boston, July 21, 1845.

Dear Sir,—It was supposed that the efforts of Dr. Buchanan, some two years since, to give a new development of the old notions about a *fluid*, would be the last attempts of the kind, at least by any one pretending to scientific attainments. But that supposition, it seems, was not well founded. In the work to which I have before referred, by Mr. Grimes, a labored attempt is made to revive the old notions of Van Helmont, under the new-fangled name of "*Etherium!*" And yet, Mr. G. belabors Dr. Buchanan with great severity, for doing this very thing! This "etherium," says this author,

"Is a *material substance*, occupying space, which connects the planets and the earth, and which *communicates* light and heat, electricity, gravitation, and mental emotion from one body to another, and from one mind to another."

Admitting the truth of this new version of the fluid notion, you will, undoubtedly, desire to be informed what the Deity is, or what he ever did, or can do. For this "Etherium" occupies all space, communicates all motion between matter and mind. But perhaps Mr. Grimes would tell us that this "Etherium" is, itself, God. He says:—

"The motions of etherium are the *ne plus ultra* of human knowledge. It moves and communicates its motions to other things, this is certain; but what is the origin of its motions we cannot know."*

The visions of the prophets, and the miracles of the New Testament, are, by this writer, ascribed to this same "etherium:"

"The practice of laying on of hands upon the sick, to heal them, referred to in the New Testament, is precisely the etheriopathic practice."

"Who that compares the ancient seers with modern clairvoyants, and possessors of second sight, can doubt that they all belong to the same class?"†

* Etherology, p. 156. † Ib., p. 41.

However, it would not be consistent with my present design, to attempt an examination of these notions. I merely wish to show that this work contains nothing new, in the form of a theory, which was not anticipated, and, as I think, sufficiently refuted in my work on Pathetism, two years ago. If the influence heretofore known under the name of "Mesmerism," be a *fluid*, eliminated out of one body into another, it is not of the least consequence what you call it, whether *Animal Magnetism*, with Van Helmont and Mesmer, or *Neuraura*, with Dr. Buchanan, or *Electiricty*, *Etherium*, or any thing else you please. Nor is it easy to see any singular merit in substituting new terms for the same old notions. I say *old* notions, for, though this writer has elaborated a work of some 350 pages, professedly in explanation of the "Philosophy of Mesmerism," and has numerous repetitions of his ideas on the same subject, yet I cannot perceive that he has, in the principal features of his theory, advanced a single step from Mesmer and Puysegar, or even Dr. Buchanan. The *fluid* notion is common to them all, and it is one and the same thing, by whatever name it may be distinguished. I find in his book not a few *contradictions*, and *incorrect statements;* and a display of more self-esteem than was necessary to antagonize all the excitement he could induce in his conscientiousness, benevolence and suavity combined. As he makes a *show* of having confuted my own theory of Pathetism, it will not, perhaps, be out of place for me to give the work a passing notice; and in doing so, if it should appear that he has made statements which will not bear the scrutiny of scientific research, statements about historical facts, which are false, and, withal, if it should appear that he has borrowed a few "new discoveries" from my own work on Pathetism, and claimed them as his own, I will leave it to you to say, how much these things are to weigh in favor of the "etherium" notions of Mr. J. Stanly Grimes.

As his avowed object was to prove the truth of the fluid theory, in opposition to the theory of Pathetism, it was to be expected, as a matter of course, that he would have informed his readers what the theory of Pathetism was, that he might have the full benefit of its confutation. This, however, he has not done, and though he quotes largely from the Magnet, (and when it suits his purpose) from my book on Pathetism, yet he has never once attempted to state my theory in my own words! My book contains my views on this subject, up to the time it was issued. The Magnet was never designed to advocate any theory, exclusively, and hence I stated in its pages, from time to time, that its object was to give facts, and afford an opportunity for all friends of the science to ex-

press their own views in their own way. And yet, while Mr. Grimes had my book before him, (for he says he "had read it carefully,") he fills a dozen of his own pages with quotations, not from my work, but from the numbers of the Magnet, and which contained views that I had *expressly repudiated* in my work on Pathetism. If this was without *design*, on the part of Mr. G., it shows his ignorance; if it was done from design, it shows a dishonest motive.

But, waiving this ground of complaint, let us proceed to notice a few of the rays of light which Mr. G. himself assumes to have shed upon this subject.

"One mind cannot influence another but through the instrumentality of *motion*.—p. 17.

This is obscure. He should have told us, of which mind the *motion* is affirmed — the one that is acted *upon*, or the other; and also whether there can be *thought* without motion. Because if a mere *thought* may be the cause or effect of cerebral motion, or may be the necessary accompaniment of cerebral motion, there is a sense in which one mind, without motion in itself, at the time, may act upon another mind. It is when one mind is excited or depressed, or impressed, in any way, by its *conceptions*, merely, of another mind.

"One thing cannot influence another with which it is not in contact, unless there is some *material* substance existing or passing between every portion of the space which separates them."—Ib.

Doubted. It would follow, from this assumption, that the Deity himself cannot influence mind without physical "contact," or that there could be no *relation* or connection between two different minds, without physical "contact." My mind is, at this moment, influenced by my conceptions of Adam, so that it is true, that in some sense, Adam's existence communicates motion or emotion to my own mind; but it is not true, that there is a "material connection" between my mind and that of Adam, the first man that ever lived.

The following contains a *new* idea:

"The involuntary motions *constitute life*.—p. 26.

What is the difference in "involuntary motions?!" Are they not alike? And if so, then it follows that *all* "involuntary" motions are

life! Hence all magnetic, or electrical, motions constitute life, and this "etherium," which "generates," as this writer tells us, every thing else, besides itself, must be alive, also! And in the same breath he informs us, in addition to the above, that this "etherium" *modifies* every thing, and is, at the same time, modified by every object from which it is emanated! It is the *cause* and the *effect*, at one and the same time, of all things!"

Here is another "etherium" definition:—

"*Sympathy* is when an active organ in the operator communicates its own motions to the corresponding organ in the subject, so as to make it act in a similar manner."—p. 36.

"*Sympathy* means *same emotion*, same *feeling*, same *condition*."—p. 160.

"The currents of the operator's etherium, after having moved the organs of the operator himself, proceeded to the *corresponding* organs of the subject, and moved them in a similar manner. This is *sympathy* in a strict philosophical sense."—p. 196.

Let us see. The operator, it is said, *wills* his subject to laugh, and he laughs. The "active organ" in the operator, in this case, is his *will;* but the active organ in the subject is not his *will*, but his *mirth*. The operator, by a mere volition (it is said) causes his subject to walk; and in this, as well as in a thousand other like cases, the "active organs" in the operator and his subject are *not* the same. Our author furnishes a case in point, and I will quote it here, inasmuch as he "takes the liberty to recommend it to the attention of Dr. Elliotson." To my own mind, it affords conclusive evidence that the author of "Etherology" is not so familiar with the real nature of the subject on which he has written, as he himself seems to imagine. He says:

"Take almost any person who is unacquainted with the subject, or with the object of the experiment — ask him to sit down and close his eyes, and keep them closed. Take hold of his hands, as if you were going to induct him in the usual manner, and, after you have held them above five or ten minutes, let go carefully of one hand, and *will* the thumb to move, and in five cases out of six it will do so, even though the subject is not in the least asleep, and though he is so slightly affected that he stoutly denies that he is affected at all."—p. 292.

And the movement of a thumb, after having been *tightly held*, in this manner, "for five or ten minutes," is appealed to by Mr. Grimes, as a demonstration that a *mere volition* of the operator is sufficient to move the muscles of the patient! And to such an experiment he invites the

attention of one of the most able physiologists in England, for the purpose of enabling *him* to make up his mind as to the effects of the human will, when exerted, independently of all contact, over a subject in the sympathetic sleep!!

The slightest attention to the sense of *feeling*, or of *consciousness*, would seem sufficient to enable the merest novice to account for a movement of the thumb, or any other part of the body under the control of the subject's own will, *after* it has been subjected to the *pressure* of the process above described. The mind, or the sense of feeling, instinctively prompts one to such a movement, that he may perceive the state of the part which has been *compressed* or subjected to a kind of involuntary *restraint*. The effects would be the same upon the limbs of animals; and I am serious in saying, that Mr. Grimes would be still more successful, if in future, he were to try, in the way he describes, the effects of his "*will*" upon the tail of a cat, or any of the canine race. He would, undoubtedly, see their tails move in all directions, after *pinching*, but I could not advise him to believe that they moved solely in obedience to a fluid eliminated into them from his brain. Let him go through with the process of clasping or pinching the thumbs, or the tails, "and then let go carefully," and "*will*" them *not* to move, and see if "in five cases out of six" he succeeds, or that he can satisfy "Dr. Elliotson" that the results are produced by his *will*, independently of the imagination of the subject on whom he operates.

But, suppose the thumbs *do* move, as he assumes, merely because he wills them to move? How do results of this kind agree with his definition of *sympathy*, which he represents as a result that comes out from a corresponding activity in the *same* organs, both in the operator and the subject.

Mr. G. has considerable to say upon consciousness, and here is a *new* idea upon it:

"There are some reasons for suspecting, that every atom of matter in existence is capable of *consciousness*, when placed in the circumstances and conditions favorable to its development."—p. 140.

"If consciousness depends upon an ultimate material particle, it is not impossible that the very identical *consciousness* which is now possessed by Queen Victoria, was once possessed by Queen Maud; and it may be, that if Her Majesty will resolutely set to work, she may be able to recollect the circumstance. If this principle be admitted, it may be also, that the future state, condition, and associations of consciousness, will be dependent upon the aptitudes and habits, the moral and physical sympathies and antipathies which it has acquired in its past and present state — but we can no longer touch bottom."—Ib.

Such is the light which this writer sheds upon *consciousness*, and the above is in perfect keeping with two-thirds of his book, in which he expatiates with equal *clearness*, when it is equally impossible for him or any of his readers to "touch bottom," or tell, with any degree of certainty, what his meaning is. The following extracts show us one way in which this writer accounts for *clairvoyance:*

"I have seen a ring handed to a subject; and the owner of the ring, who lived at a distance, described—the sex, health, residence and state of mind, and many other circumstances, with great accuracy. The ring being inducted by the etherium of the owner, partially retains and communicates the motions which it has received, just as a magnet does, or a scented handkerchief. The ring, if it has continued to emanate motions of etherium *all the way* from the place where the owner resides, to the residence of the subject, has made a path which may aid the clairvoyant subject in finding him.—pp. 233, 234.

"*If* it has." Why does the writer put in this "if?" According to his theory, every particle of matter is constantly emitting the "etherium," and if the ring does not emit the etherium before it reaches the clairvoyant, it emits none afterward; and if it emits none after it reaches the subject, of course he could not, according to this "etherium" theory, tell where the ring came from!

Nor is this the only difficulty:

"The motions of the etherium are peculiarly *modified* in each successive avenue or stage through which it is obliged to pass."

"Etherium is *modified* by each external object from which it emanates; for there is no doubt that every object imparts its own peculiar character, in some degree, at least, to the etherium which it is constantly receiving and emitting."—p. 21.

Now, conceive, if you can, of a "*path*" made by this "etherium," say five hundred miles, "*all the way*" from the place where the owner of the ring resides, to the residence of the subject," and this, too, while every particle of the atmosphere, and every other object with which the ring has come in contact, during this immense distance, has, in ten thousand ways, operated in "modifying" its "motions." The mind has no faculty for conceiving the possibility of results brought about in this way, except, indeed, it be done by that all potent organ of CREDENCIVENESS, of which Mr. Grimes makes so great an account. The notion, however, is not *original*, as Mr. Grimes seems to think. The same idea is advanced by Mr. Townshend, and it is believed to have been sufficiently refuted, in my work on Pathetism, three years ago.

But it is impossible to reconcile Mr. G.'s notions with his own theory, and in his attempts to confute Dr. Buchanan's notions, he completely upsets his own. For instance, Mr. G. says:

"Admitting that emanations of etherium stream from the extremities of the fingers, would they not be conducted away in all directions by the innumerable nerve and blood vessels, the skull and membranes which intervene between the spot touched and the phreno-organs which are supposed to be excited?"—p. 282.

Precisely so! And admitting that the "etherium streams" from the *ring*, how is it conducted into one of the clairvoyant's organs rather than another? "Etherology" does not, and *cannot*, tell *how;* and thus you will perceive, that while Mr. G. confutes Dr. Buchanan, he confutes himself also; though, I should add, perhaps, that the above argument is not original with Mr. G., as it was published some two years before his book appeared, as you will see, by turning to my work, pages 73 and 343, where you will find that I used this very same argument, and for a similar purpose; it was to show the falsity of Dr. Buchanan's theory, in relation to the excitement of the cerebral organs by a fluid.

The following direction for operating, will show that Mr. Grimes himself has what he calls the organ of "*Credencinusness*" well developed, as well as his subjects:

"Let the subject sit down, and not *cross his legs*, as it will interrupt the circulation."—p. 315.

Crossing the legs "interrupts the circulation" of the etherium!!!

And on page 236 he gives the particulars of an experiment with one of his "credencive" subjects, who saw the *fluid* [!] or "etherium," as he calls it:—

"The moment she mentioned the *fluid*, I interrupted her, and asked her what *fluid* she meant. She answered 'This,' holding out her fingers and moving them as if she perceived something emanating from them; 'this is it, don't you see it?'"

Whether our author himself actually saw the fluid, or not, he has not informed us. But he has yet to learn that when "Marvellousness" is once excited to a certain degree, he or his subjects can see or believe any thing. He can see the "fluid" stop the moment a subject happens to "cross his legs" while the operator is inducing the sleep; and one of Dr. Buchanan's followers, in New York, (S. J., Esq.,) once told me that he himself had positively "seen the fluid streaming from his own

fingers," at a certain time, while in the act of operating for the cure of some disease! It was, he said, of "the color of *smoke!!*"

It has been in the excitement of the same organs of *Marvellousness*, that somnambulists have been made to declare that they "*saw* the fluid;" but this is not so much to be wondered at, as it is when we find operators, claiming a medium degree of intelligence, who profess their belief in these *sights*. A man who could believe that his *subject* actually *saw* an *invisible* "*fluid*," must have an organ of "Credenciveness" by far too large to allow of his hesitating to believe any thing which afforded the least prospect of gratification to his *love of distinction*, or self-esteem. A change of circumstances would put him in a position of rivalship with Joe Smith, or Joanna Southcote; and you will, I think, agree with me, when I declare it as my opinion, that science has but little to expect from the labors of such minds.

LETTER VIII.

Boston, July 24, 1845.

Dear Sir,—As you desire it, I proceed to point out a few of Mr. Grimes's incorrect statements — statements which are so *palpably false*, some of them, at least, that I find it utterly impossible to account for them, consistently with either his intelligence or honesty. If he did not know that the following representations were false, he was incompetent for writing upon the subject on which he undertook to enlighten the public. If he made them, knowing them to be false, he is guilty of a crime that renders him unworthy of public confidence as an author or teacher on any subject. He says:

"My object is to rebut the absurd doctrine of Sunderland, Buchanan, and others, that clairvoyance depends upon a peculiar organ, which was bestowed upon man for that very purpose."—p. 218.

My theory is contained in my work, the latest *publication* I have made on the subject of clairvoyance, and every thing else connected with this subject till now. And Mr. Grimes declares, page 112, that he had read this work carefully. I *never* taught that clairvoyance depended upon a peculiar organ given us for this purpose. As you have seen, I resolve this power into what has been denominated Instinct. There is not the least reason for this representation of Mr. Grimes.

Here is another mistake:

"It should be understood that La Roy Sunderland claims to have been the first to discover that the organs of the brain can be excited by touching them," —p. 109.

This is not true; as you will see by turning to pages 139, 141, and 142 of my book, and especially the first and second paragraphs on page 141. I stated, years ago, that I had *no confidence* in those cerebral excitements for proving the precise locations of the mental organs.

And here is another:

"Not one of those who have adopted this doctrine concerning the excitement of the phreno-organs, has yet retracted, or even expressed a doubt concerning the truthfulness of their conclusions."—p. 281.

Almost every page of my work might be referred to as a confutation of the above statement. See especially, pages 141, 145, 146, 147, 240, and 247 inclusive. Compare these pages with the following, and it will be seen that while I make nothing at all of the excitement of the phrenological organs by Pathetism, Mr. G. himself makes every thing of it. He is speaking of his clairvoyant subject who *saw* [!] the "etherium:"—

"I then asked her concerning the location and uses of several new phrenological organs, which I suppose that *I had discovered*, and, to my surprise, she answered me without the least hesitation, and confirmed all my previous opinions [of course she did, for she got her views from Mr. Grimes' mind, according to his own theory,] not even excepting those opinions I had never mentioned to any one, and which she could only have known from clairvoyance. As far as I know, this was the first attempt to learn the functions of the brain by means of Mesmerism; and notwithstanding all the boasting of the Pathetizers and Neurologizers, I still think that this method is the only one which will be found of any use."—p. 237.

Now, I depend neither upon cerebral excitements, by Pathetism, nor upon the statements of clairvoyants, for fixing the locations of the mental organs; and all this I published to the world years ago.*

On page 250, Mr. G. informs us that the credit of having discovered the head-touching principle is supposed to belong to Spencer T. Hall; but in making this statement, he only shows his want of information, as you will see by turning to page 142 of "Pathetism."

Mr. G. complains bitterly of "Buchanan, Sunderland, Caldwell," and even "Dr. Elliotson and others," for having, as he thinks, so strangely overlooked his wonderful discoveries, for you should know, that he seems to claim the credit of having discovered about every thing in "Phrenology and Mesmerism" there was to be found out.

Throughout his book he has much to say on what he denominates

* When I first excited the separate cerebral organs, in August, 1841, I *thought* I had made an important discovery, one by which I could demonstrate the truth of Phrenology, and the precise location of each of the mental organs. But I very soon found that those excitements could not be depended upon, as I at first supposed, and becoming satisfied that what I thought was a discovery was of no very great importance, and, as I found A. B. C. D., &c., throughout the country, claiming the same discoveries, I long ago relinquished my claims, being perfectly willing that those who wished the credit of *priority* in those experiments of exciting the mental organs, should enjoy it without any rivalship from me.

"Credenciveness," and "Credencive experiments." By Credenciveness, he means precisely what Gall, Spurzheim, Combe, and other phrenologists mean by Marvellousness, or Credulity, and precisely what I explained in my book, by "Faith," or the "mental apprehensions" of the patient. The drift of my entire work goes to show, that I accounted for most of the results produced by Dr. Buchanan, Mesmer, Baird, and others, not by a *fluid*, but by the operation of certain relations brought to bear upon the patient's mind, through his "apprehensions," or knowledge of the operator's design, as you will have seen from my Theory, (XIII.)

It was by this law of "Credenciveness," that I accounted for the results produced by Mesmer, (page 65,) also the results which follow an "assertion" of the operator, (pages 232, 246, 234, and 111. In this way I accounted for the effects produced by the "Tractors" of Perkins, (pp. 106–108) and numerous other phenomena, which had seemed to remain shrouded in mystery, or attributed to supernatural agency. Indeed, this very idea may be found repeated upon almost every page of my book, so that any school-boy, who reads it, as Mr. Grimes says he had, "Carefully," could not fail of perceiving this fact recognized as a *fundamental principle* in my theory. But this same Mr. Grimes, who "declines" an "acquaintance with George Combe," says *he* "finds it impossible to understand" my theory, or, "if he does understand it, it is perfectly obscured."—p. 112.

But now for the proof, that Mr. Grimes did understand my theory, or a part of it, at least, and that he has *borrowed* it, and having baptized it under the name of "Etherology," he has published it to the world as his own, and claimed it as his own original discovery:

"Credenciveness will induct any part which the operator pleases, or even any part which the subject *believes* or *suspects* that the operator desires to induct. This principle of self-induction has never before, to my knowledge, been announced."—p. 38.

And, lest the reader should not remember the above original announcement, he repeats the account again, in the following terms:

"While engaged in performing various experiments, I *made a* VERY IMPORTANT DISCOVERY, which I have never before communicated to the public in writing." [!]

Preserve your gravity. Such oracular announcements as the above should be received with becoming solemnity. Here is another:

"This explanation of the nature of credenciveness is a key to most of the wonderful experiments and discoveries of Buchanan and Sunderland, of Baird, Hall, and Elliotson. It explains, also, the apparent contradictions and absurdities which embarrassed the celebrated French Committee of which Dr. Franklin was a member."—*p.* 195.

Now, Mr. Grimes does not seem to have known that a Committee of the French Academy, in 1825, accounted for Mesmeric results in precisely the same way; though indeed he has, on page 67 quoted from the report of that Committee, the evidence of this fact, where they account for those results by the "expectation" of the subject. And in precisely the same way I accounted for them; and if you examine pages 111 and 113 of Mr. G.'s book, you will find he has quoted passages from my work, in which I had maintained this very same doctrine, in relation to the effects caused by "credenciveness," or the "apprehension" of the patient; effects which have been well known to all persons familiar with mind ever since the world was made, and which Mr. G. so gravely thinks no one ever knew before himself! I noticed them in my work simply for the purpose of illustrating certain laws of the mind, which I had attempted to arrange and classify in my Theory. And now, two years after the announcement of my Theory, this writer, "while engaged in performing experiments," makes and solemnly announces a most important and wonderful discovery of precisely the same thing!

I have already quoted an argument he uses against Dr. Buchanan's theory, (page 282,) and shown that the same argument was used two years before, in my work, which Mr. Grimes says he had read "carefully." And, on pages 40, 41, he gives an explanation of Witchcraft, which he had "read carefully" in my book, page 210. On page 226, he attempts to show how it is that "whole communities" are often affected by sympathy and imitation, as if this explanation of those strange results had never been thought of before; but turn to my work, pages 51 and 57, inclusive, and you will find the same explanation had already been given, and which Mr. Grimes had "carefully read." His illustrations of the clairvoyant power by "instinct," (page 232,) may be found in my book, pages 213 and 214.

Mr. G. not only labors hard to establish his own priority of claim to certain discoveries, but he puts forth certain claims in behalf of others, which are equally unfounded, as the reader may see. Speaking of the excitement of the separate cerebral organs, he says: —

"There is no evidence that Sunderland or Buchanan made their experiments before the spring of 1841, whereas Mr. Garfield made his known to me in the

previous winter, so that if there is any honor in the priority, it belongs of right to Mr. Garfield."—*p.* 238.

I have already referred to the places in my book, from which it will be seen that I do not make any claims to priority, like those Mr. Grimes represents; and on page 141 he will find that I gave Dr. Cleaveland, of Providence, R. I., the credit of having excited the cerebral organs by this agency, as long ago as 1837, five years before the time when this writer tells us it was first done by Mr. Garfield. Mr. Grimes must have known this fact. Mr. G. refers to the first volume of the Magnet, for what he says of my "claims" to priority; and this, too, while he had my work on Pathetism before him, in which I disclaimed every thing of the kind, except what I have stated in the preface, page 7.

The following extracts are sufficient to show that Mr. G. has a little self-esteem, as well as "credenciveness:"

"Mr. George Combe had just arrived in this country, at the time when my work was issued, and I was desirous to receive his sanction of the new doctrines which I had advanced. But, before I had an opportunity to make his acquaintance, I learned that he considered my new system as dangerous to his own personal ambition; — under these circumstances, I DECLINED HIS ACQUAINTANCE." *p.* 12.

"I believe that I *am the first* who has attempted to show their fallacy."—*p.* 281.

"I believe that *I am the first* to attempt to give an explanation, and on this ground I claim some indulgence."—*p.* 300.

The above forcibly reminds one of the lion in the verses of Sir Richard Blackmore —

"The lordly lion looked so wondrous grim,
His very shadow durst not follow him."

Mr. Grimes seems to feel extreme mortification that neither "Fowler, Buchanan, nor Sunderland," had ever read his work on Phrenology! and he charges them with appropriating his phrenological discoveries in terms indicative of great wrath: —

"The reader may, perhaps, suppose that these great discoverers, when they found that they had previously done me injustice, were prompt in acknowledgements, and loud in their proclamations of MY *priority* and correctness. My dear reader, let me assure you that, on the contrary, they have forgotten, or never knew, that such a work as that of mine was ever published." [!!!] *p.* 245.

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For Messrs, Fowler and Buchanan I cannot speak; but for myself, I am under the disagreeable and painful necessity of confessing to you, that I never did know, previous to reading the above humiliating announcement, "that *such* a work" as that referred to by the said J. Stanley Grimes, "*was* ever published." Indeed, I scarcely knew that such a man as this Mr. Grimes had ever existed; his book I never read, never saw it, that I know of, and, though I perceive that this want of knowledge on my part is a cause of poignant grief to the said Mr. Grimes, for the life of me I cannot tell how he may find relief, unless he should set his "credenciveness" to work, and "induct" his good sense enough to counteract the undue development of his self-esteem. In that case he might, perhaps, upon mature reflection, come to the grave conclusion, that there may be a very few other blockheads in this world, who, indeed, never did know, that the said J. Stanley Grimes, "Etherologist," "Counsellor at Law," "President of the Buffalo Phrenological Society," "Professor of Medical Jurisprudence," and "Author of a New System of Phrenology," had condescended to enlighten the world upon this or any other subject.

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